



WOMEN'S EDUCATION
DES FEMMES



December/ Décembre 1984

Vol. 3 no. 2



Canadian Congress for Learning Opportunities



congrès canadien pour la promotion des études chez la femme

47 Main Street, Toronto, Ontario M4E 2V6 * (416) 699-1909

Table of Contents • Table des Matières



[President's Message from Lisa Avedon](#)
[Message de la présidente par Lisa Avedon](#)

NATIONAL FEATURES/ ARTICLES DE FOND
(Conference Workshops/Ateliers du congrès)

[Women Moving Women: A Process Model](#)
[Progrès des femmes, par les femmes](#)
by/par Marie A. Gillen

[Women and Science: Issues, Trends and Values](#)
[Les femmes et la science: problèmes, tendances, valeurs](#)
by/par Wanda Young

[Vers une désexcitation de l'éducation Nonsexist](#)
[Education](#)
parl by Claudie Solar

NATIONAL FEATURES/ARTICLES DE FOND

[Relearning Rural Health Care Delivery](#)
[Vers une redéfinition des services de santé en milieu rural](#)
by/par Lynn Corby, Kasia Seydegart, and Gabriele Ferrazzi

[Les sages-femmes au Canada](#) [Midwives in Canada](#)
parlby Sophie Arthaud

DEPARTMENTS/SECTIONS

[CCLOW Across the Provinces/Dans les provinces](#)

[Books in Review/Livres](#)

[Resources/Ressources](#)

[Upcoming & Current/Événements](#)

[Skills Bank/ Banque de ressources](#)

Women's Education Des
Femmes

Vol. 3, No. 2, December 1984

WOMEN'S EDUCATION DES FEMMES

Editorial Committee/Comité éditorial: Susan McCrae Vander Vote, Greta Hofmann Nemiroff, Yvonne Coleridge. Managing editor this issue/Réactrice en chef de ce numéro: Susan McCrae Vander Veut. Translation/traduction: Sophie Arthaud. Resources/Ressources: Yvonne Coleridge. Layout/Mise en page: Marsha Fiszal, Yvonne Coleridge. Cover/Couverture: Lorelei Kirby.

WOMEN'S EDUCATION DES FEMMES is published quarterly by the Canadian Congress for Learning Opportunities for Women, a national, non-profit, women's organization dedicated to promoting learning opportunities for women. We welcome the submission of articles and graphics. Publication dates are Dec. 1, March 1, June 1, and Sept. 1. Deadline for submission is six weeks prior to Publication.

We acknowledge with gratitude the financial assistance of the Secretary of State Women's Program. Views and opinions expressed in WEDF are those of the authors and do not necessarily reflect the views of the Secretary of State or of CCLOW. Inquiries: CCLOW, 47 Main Street, Toronto, Ontario, M4E 2V6, (416) 699-1909.

Women's EDUCATION DES FEMMES est publié tous les trois mois par le Congrès canadien pour la promotion des études chez la femme. Le CCPEF est un organisme national bénévole qui travaille à améliorer les possibilités d'apprentissage pour les femmes. Nous serons heureux de recevoir, pour fin de publication possible, tout article ou matériel artistique. Dates de parution: 1^{er} décembre, 1^{er} mars, 1^{er} Juin, 1^{re} septembre. Les articles doivent être soumis un mois avant les dates de parution. Nous remercions vivement le Secrétariat d'État - Programme des Femmes - de sa contribution financière. Les vues et opinions exprimées dans WEDF sont celles des auteurs. Elles ne traduisent pas obligatoirement celles du Secrétariat d'État ou du CCPEF. Communiquer avec: CCPEF, 47 rue Main, Toronto, Ontario, M4E 2V6, (416) 699-1909.

Library of Canada ISSN 0714-9786 Bibliothèque nationale du Canada. Copyright © 1984 Canadian Congress for Learning Opportunities for women/Congrès canadien pour la promotion des études chez la femme.



President's Message

Federal consultations with national women's organizations are an annual event. The 1984 consultations were held in Ottawa in October with the Canadian Advisory Council on the status of Women, status of Women Canada and the Women's Program, Secretary of state.

The Canadian Advisory Council on the Status of Women used its day to inform us of economic and affirmative action issues. Among the speakers was Pat Armstrong who talked about the impact of the recession on women and perspectives of the future. Judge Rosalie Abella discussed the affirmative action issues which comprise the report of the Commission of Inquiry on Equality in Employment which she chairs. (Publications to watch for: Judge Abella's report, to be released November 20, 1984; and Pat Armstrong's book, Labour Pains, referring to labour as work, not the birthing kind.)

The second day was organized by Status of Women Canada and was devoted to discussing obstacles to change and strategies for overcoming them. The results of the discussion will be used as part of the Canadian report at the United Nations World Conference, to review the achievements of the UN Decade for Women, to be held in Nairobi, Kenya, July, 1985. CCLOW was one of the three groups asked by status of Women Canada to facilitate the discussion and assist in the preparation of the report.

Secretary of state Women's Program sponsored the final day, which included the election of a three-person selection committee to determine the representatives of women's groups to the NGO (non-government organizations) Conference in Nairobi.

Walter McLean, the new Secretary of state and Minister Responsible for the status of Women, opened the consultations with a speech in which he stated that women's issues will be "fully incorporated in our overall government strategy." Only time will tell if the new government will actually make changes which will benefit women; however, having stated their intent, it is up to us to keep them informed and aware of our concerns. An important arena will be the First Ministers' Conference which will be held early in the new year. We can have impact on that conference by making the provincial ministers responsible for the status of women aware of our concerns and by expressing interest in how the outcomes of the discussions will affect women.

Sincerely,
Liaison

Message de la présidente

Chaque année, des consultations ont lieu entre les autorités fédérales et les organismes féministes nationaux. En 1984, ces consultations se sont tenues à Ottawa, au mois d'octobre. Nous avons rencontré les représentants du Conseil consultatif canadien du statut de la femme, Condition féminine Canada, et du Programme de la femme, Secrétariat d'Etat.

Le premier jour, le Conseil consultatif canadien du statut de la femme a parlé des problèmes économiques et des programmes d'action positive. Pat Armstrong, notamment, a expliqué les répercussions de la récession sur les femmes et a fait le tour des perspectives d'avenir. Rosalie Abella a parlé de l'action positive, thème de l'étude qu'elle a menée pour la Commission d'enquête sur l'égalité dans l'emploi. (Ne pas manquer le rapport du juge Abella, paru à la fin novembre 1984, ni le livre de Pat Armstrong, Labour Pains.)

La seconde journée, organisée par la Condition féminine Canada, a été consacrée à une discussion des obstacles aux changements et des stratégies à suivre pour les surmonter. Les débats de cette journée seront utilisés pour le rapport qui sera présenté par le Canada à la Conférence mondiale des Nations Unies à Nairobi (Kenya) en juillet 1985. L'objet de cette conférence est de faire le point sur ce qui a été accompli pendant la "décennie de la femme". Le CCPFF est l'un des trois groupes auxquels Condition féminine Canada a demandé de faciliter les débats et de contribuer à la préparation du rapport.

Le troisième jour de rencontre était parrainé par le Programme de la femme, au Secrétariat d'État. Cette journée a vu l'élection d'un comité de sélection, composé de trois personnes et chargé de désigner les représentantes des organismes féminins qui iront à la Conférence des ONG (organisations non-gouvernementales) à Nairobi.

Dans un discours prononcé à l'ouverture de cette rencontre de consultation, Walter McLean, le nouveau Secrétaire d'État et ministre chargé de la Condition féminine, a déclaré que la question féminine sera "pleinement intégrée à la stratégie globale du gouvernement". Seul le temps dira si le nouveau gouvernement veut réellement apporter des changements bénéfiques pour les femmes. Toutefois, comme il a manifesté ses intentions de le faire, nous devons l'informer et lui dire nos besoins et nos attentes. Un événement important aura lieu au début de la nouvelle année: la Conférence des premiers ministres. Nous pouvons influencer sur son orientation en communiquant nos demandes aux ministres provinciaux responsables de la condition féminine et en leur faisant savoir que les femmes s'intéressent de près à l'aboutissement des débats.

Mes amitiés,

Liaison Avellan



ATTENTION!

NE MANQUEZ PAS LES MISES EN CANDIDATURE!

REPRÉSENTATION PROVINCIALE

Des élections auront lieu en 1985 dans les provinces et les territoires suivants:

YUKON
MANITOBA
MOUVELLE-ÉCOSSE
NOUVEAU- BRUNSWICK
ALBERTA

Les mises en candidature se feront en février 1985. Tous les membres du CCPFF habitant ces provinces ou territoires sont invitées à participer au processus.

NIVEAU NATIONAL: Présidente élue

Les Mises en candidature auront lieu en février 1985; il est temps de commencer à y penser.

ATTENTION!

NOMINATIONS COMING UP

PROVINCIAL REPRESENTATION

Elections will take place in 1985 in the following provinces/territories:

YUKON
MANITOBA
NOVA SCOTIA
NEW BRUNSWICK
ALBERTA

Nominations will be called for in February, 1985. All CCLOW members in these provinces are encouraged to actively think about, and participate in, this process.

NATIONAL: PRESIDENT-ELECT

Nominations will be solicited in February, 1985. Now is a good time to give this matter some consideration.



National Features Articles de fond

EDUCATING FOR CHANGE: WOMEN IN NEXT DECADE

The following are summaries of workshops presented at the CLOW Conference in Toronto, August 1984.

These particular workshops were selected as being of primary interest to feminist practitioners in adult education. They are also a sample of the range of activity taking place across the country and reflect some of the major issues being addressed in women's education. Some describe models which have been developed and which may be used by other practitioners

ÉDUIQUER POUR CHANGER : LA CONDITION FEMININE AU COURS DES DIX PROCHAINES ANNÉES

Les pages suivantes résumant certains ateliers présentés au Congrès du CCPEF, au mois d'août 1984 à Toronto.

Ces ateliers ont été choisis parce qu'ils présentent un intérêt tout particulier pour les spécialistes de l'éducation des adultes qui veulent donner une orientation féministe à leurs programmes. Ces ateliers illustrent quelles activités les éducateurs et éducatrices poursuivent actuellement au Canada et donnent un aperçu des grands problèmes de l'éducation des femmes. Plusieurs décrivent des modèles existants, qui peuvent être utilisés par d'autres dans ce domaine.

PROGRÈS DES FEMMES, PAR LES FEMMES

Par Marie A. Gillen (Sommaire)

Le modèle présenté ici prend pour hypothèse que les femmes doivent apprendre à vivre une "existence plus authentique". Il est bidimensionnel, puisqu'il comprend deux processus clairement distincts, et pourtant inséparables: premièrement, amener les femmes à prendre conscience du besoin de changer la perception qu'elles ont de soi et d'autrui; deuxièmement, réaliser le processus de changement, de transformation. Il exige deux choses de la part des femmes: un dé-apprentissage des notions et des valeurs traditionnelles et un réapprentissage menant à de nouvelles attitudes.

Bien que le modèle complet soit composé de six étapes bien définies et structurées (4 étapes pour le modèle fondamental), il reste suffisamment souple pour s'adapter à toute une gamme de situations particulières.

Voici les 4 phases du modèle fondamental:

Phase I: Création du climat

Les participantes se réunissent en groupe pour "nommer" les attitudes envers les femmes (tant les leurs que celles des autres). Elles doivent ensuite "juger" ces attitudes.

Phase II: Comment je me vois et comment je vois les autres

Les participantes doivent répondre par écrit à 3 questions:

1. Nommez quelques-unes de vos attitudes envers les femmes.
2. Indiquez ce qui a déterminé vos attitudes.
3. Dites quelle a été l'influence la plus positive dans votre vie.

Phase III: Comment je change et comment les autres changent

À partir d'une situation personnelle, les participantes indiquent les étapes par lesquelles elle passent quand elles vivent une période de transformation. Elles comparent leurs notes puis assistent à un exposé sur la dynamique du processus de transformation.

Phase IV: Étude de cas

Cette phase permet aux participantes de parler de problèmes fondamentalement importants pour elles, mais dans un cadre non émotionnel et donc non menaçant puisque la situation discutée leur est étrangère.

WOMEN MOVING WOMEN: A PROCESS MODEL

by Marie A. Gillen

This model developed out of a need to help women move toward a more authentic existence. It is two dimensional in form based on the belief that, the process of becoming critically aware of the need to change the way we see ourselves and others, and the change/transformational process itself, both must be seen as interdependent functions, and

be understood as the necessary shadow side of appropriating a new perspective of moving toward something considered better.

The process involves both an unlearning and a relearning, two steps which are seen to be both separate yet intertwined. The model which is based on phases is intended to be flexible and easily adaptable to particular situations. While it suggests a smooth sequential ordering of events, it also recognizes and allows for the fact that change does not usually happen in an orderly fashion.

THE MODEL: The complete model consists of six phases and a core model of four. The core model consists of those phases that are considered essential to the process; the complete model includes the core and those other phases which are considered important, although not essential, depending in large part on the objectives and intentions of the users, the needs of the target audience, and the time allotted for the task.

The four phases of the core model are as follows:

PHASE I: Setting the Climate

PHASE II: The Way I See Myself & Others

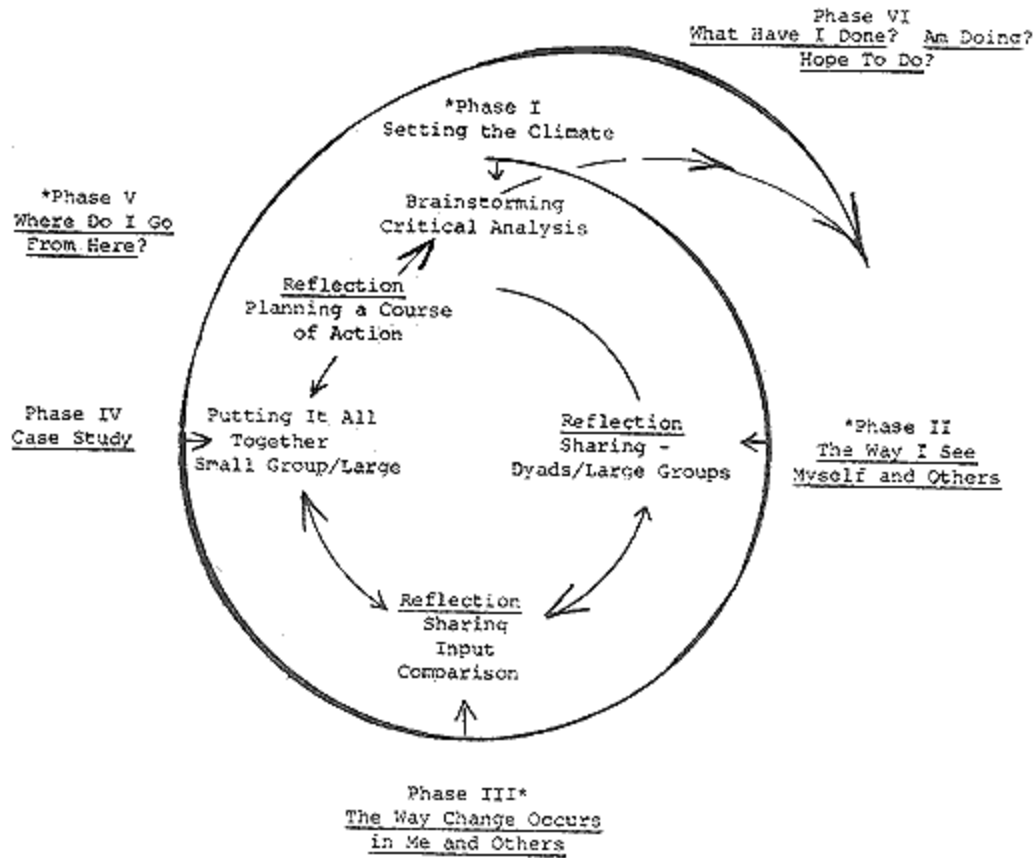
PHASE III: The Way Change Occurs in Me and Others

PHASE V: Where Do I Go From Here?

The two extra phases that form the complete model are:

PHASE IV: Case Study

PHASE VI: What Have I Done? Am I Doing? Hope to Do?



WOMEN MOVING WOMEN: A PROCESS MODEL

* Core program.

Outer circle represents the phases of the program.

Inner circle represents the process of the program.

The integration of the two circles is the point of authentic existence.

The two-way arrows represent flexibility in the process - the freedom to move ahead or go back.

PHASE I: SETTING THE CLIMATE

This phase takes place in a large group session and involves a brainstorming. The participants are asked to name general attitudes about women, both their own and those of others. The participants are asked to make judgments, positive or negative, about these attitudes which are then recorded on charts.

The task of coming to grips with these judgments are a good climate setting exercise. Such attitudes as selfish, money-grabbing, sex objects are not difficult to label as negative; either are the attitudes like kind, generous, or loving, difficult to list as positive; but such attitudes as emotional, aggressive, demanding, become more difficult to categorize as either/ or. The participants find themselves becoming critically aware of these words, the attitudes they convey, and what these attitudes really mean. By relating these attitudes to particular situations, these words begin to take on different meanings; e.g., the word "demanding" might be judged as negative, if it refers to getting more than one deserves. On the other hand, it might be considered a very positive attitude if it refers to an issue like demanding equal pay for equal work.

PHASE II: THE WAY I SEE MYSELF & OTHERS

This phase follows logically from the brainstorming exercise. The participants are given a paper and are asked to reflect on the following three questions:

1. What are some of your present attitudes toward women?
2. Identify all the influences in your life that helped form these attitudes?
3. What has been your most important positive influence?

The purpose of this exercise is to get the participants to reflect on present attitudes toward women and then to identify those factors/events/people in their lives that influenced the present vision they now hold.

Participants then form dyads. They take time to share and discuss their reflections and to identify common influences in their lives that helped facilitate a positive attitude toward women. Then, in light of their own experience and their knowledge of other women, they are asked to look at the shadow side of women's existence and to identify those chains people, events, other influences, etc. that perpetuate negative attitudes in women which keep them stuck in the past. These observations/ideas are then shared in a large group.

The introduction of the terms, shadow-side and chains, implies the need to free women from some kind of bondage, the need to help them affect change in themselves and others.

PHASE III: THE WAY CHANGE OCCURS IN ME AND OTHERS

The purpose of this phase is to identify steps/events in the change process. The participants begin with a reflective exercise. They are asked to select one change situation

in which they were personally involved, e.g., marriage, job transfer, weight-watchers; to make a list of all the steps they took during this change process; and, to "arrange these steps in chronological sequence. Following this exercise, they were asked to compare these findings in small groups. The large group is then assembled for a lecture and the dynamics of perspective transformation (Mezirow, 1981) are presented. Participants are encouraged to compare their findings with the information presented. This exercise is followed by a general discussion of the dynamics of change.

PHASE IV: THE CASE STUDY

A case study is usually a powerful tool because it allows the participants to deal with important issues as outsiders thus removing the threatening aspect of being too personally involved. Since it allows the person to relate to a situation with a rational frame of mind, it is an appropriate instrument for this type of process.

The objective of this phase is to create an environment in which much of the information already presented in the first phases is brought together with the intention of highlighting issues, seeking and suggesting solutions.

The content of the case study needs to be directed to the requirements of the particular group. It might be written by the program planners, a team from the workshop group, or it might be taken from material already prepared. Short stories, newspaper and magazine features, films and film strips are also good sources of case study material.

The case study takes place in small groups. Issues are raised; solutions are suggested. The sharing of this information takes place in a large group. This can be done in creative ways using role play, drawings, and panels.

PHASE V: WHERE DO I GO FROM HERE?

This phase involves a reflection period. "What is the most essential thing for me to do?" is the important question. Participants are encouraged to start personal journals. If appropriate, participants might share ideas in small groups. They should leave the workshop with some plan of action. This might take the form of an objective and a task analysis. It might involve a plan for more personal reflection on the topic; selected readings might be recommended; or a group action might be initiated.

PHASE VI: WHAT HAVE I DONE? AM DOING? HOPE TO DO?

After a three/six-month period, participants can either meet again or be contacted by mail. They are asked to reflect on their actions over the past three/six months, to evaluate what they have done, and to make some future plans. Opportunity for sharing should be provided. If the follow-up is done by a meeting, this could take the form of small groups; if by mail, the sharing could take place by means of a newsletter. The development of a network system might also be suggested as a way to keep the process going. The learning

journey continues, hopefully, with a transformed perspective.

CONCLUSIONS & RECOMMENDATIONS

The positive power of reflection is emphasized in this model. Women should be encouraged to explore opportunities for reflection. These might include learning to keep a journal, finding other people with whom they could share reflection, or structuring time for reflection by them selves on a regular basis. This latter might include a scheduled physical activity, such as jogging, walking or swimming, followed by a period of reflection (Boyd, 1980).

The importance of the reflective ability is strongly supported in the literature on experiential learning. Kolb and Fry (1975) point out in their theory that learning is concerned with a four stage cycle which includes four abilities, one of these being reflective observation: The experiential learning model depicts learning as a process of conflict, confrontation, and resolution among four basic adaptive modes or ways of relating to the world: Concrete Experience vs. Abstract Conceptualizing, and I Active Experimentation vs. Reflective Observation. (p.37)

Since there is evidence that learning, change, and growth are best facilitated by an intergrade process that includes all four abilities, reflection should be encouraged. This ability is very often neglected in an action oriented Society because it takes time and is often perceived as an exercise that inhibits progress.

Not only could women learn to value and strengthen the reflective process in their lives, but they could learn to encourage and support the value of reflection in the lives of the people they instruct, guide, or counsel. Reflective learning is the key element in learning from experience (Boyd & False, 1983). According to these authors:

The process of reflection is the core difference between whether a person repeats the same experience several times, becoming highly proficient at one behaviour, or learns from experience in such a way that he or she is cognitive or effectively changed. Such a change involves essentially changing his or her meaning structures. (p. 100)

At the present time, there appears to be a conscious search on the part of women to take the concepts of equality, respect, love, and trust out of the realm of abstract ideals and make them more a part of the daily ordinary exchange with each other and those outside their immediate environment. There seems to be a realization on their part that these forms of nurture can serve as powerful, emotionally fulfilling connectors between women whose lives are based on a shared vision. Women moving women is a powerful reality.

REFERENCES

Boyd, E., Reflection as a mode of knowing: Case studies of counsellors. Unpublished doctoral dissertation, Univ. of Toronto, 1980.

Boyd, E. and False, A.W., Reflective Learning: Key to learning from experience. Journal of Humanistic Psychology, 1983, 23(2), 99-117.

Kolb, D.A. and Fry, R., Toward an Applied Theory of Experiential Learning. In C. Cooper (Ed.) Theories of Group Processes. London: John Wiley, 1975.

Mezirow, J. A critical theory of adult learning and education. Adult Education, 1981, 32(1), 3-24.

Marie Gillen is an assistant Professor in the Department of Adult Education at St. Francis Xavier University, in Antigonish, Nova Scotia.

LES FEMMES ET LA SCIENCE: PROBLÈMES, TENDANCES ET VALEURS

Par Wanda Young (Sommaire)

Cet atelier avait pour but d'examiner les relations entre les femmes et la science; de considérer les problèmes, les orientations et les valeurs intrinsèques; de définir d'autres rapports femmes-science. À partir des conclusions d'un rapport intitulé "Women in Science", les participantes ont étudié ces thèmes en se servant du modèle circulaire de prévisions d'avenir conçus par Wagschal (1981). Elles ont mis au point quatre modèles, dont trois circulaires. Les pages suivantes comprennent quatre figures.

1. La figure 1 montre comment arriver à l'égalité dans le domaine de l'enseignement des sciences.
2. La figure 2 est un modèle circulaire; elle illustre les conséquences d'une telle égalité au niveau des emplois scientifiques;
3. La figure 3 indique les conséquences qu'aurait un nombre plus grand de diplômes scientifiques accordés aux femmes (le groupe qui a étudié cette question a préféré formuler le problème dans les termes suivants: "Qui détermine les politiques?").
4. La figure 4 montre les conséquences qu'entraînerait une négligence au niveau de l'accès aux données (retrait des données).

WOMEN AND SCIENCE: ISSUES, TRENDS, AND VALUES

by Wanda Young

The purpose of this workshop was to develop awareness of science issues, trends and values, to consider the consequences of the trends, and derive alternative solutions. Findings from a "Women in Science" project provided a starting point for the discussion which used the futures wheel strategy devised by Wagschal (1981). Three futures wheels and one other model were developed during the workshop.

1. FIGURE 1 is a model showing the development of equality in science education.
2. FIGURE 2 is a futures wheel which shows the consequences of equality of the sexes in science positions.
3. FIGURE 3 shows the consequences of an increased number of advanced science degrees for women. The group working on this wheel preferred to discuss the question, "Who Determines Policy?"
4. FIGURE 4 was developed to show the consequences of the neglect of computer information retrieval.

REFERENCE

Wagschal, P., Futuring: A Process for Exploring Detailed Alternatives, World Future Society Bulletin, 1981, September-October, 25-32.

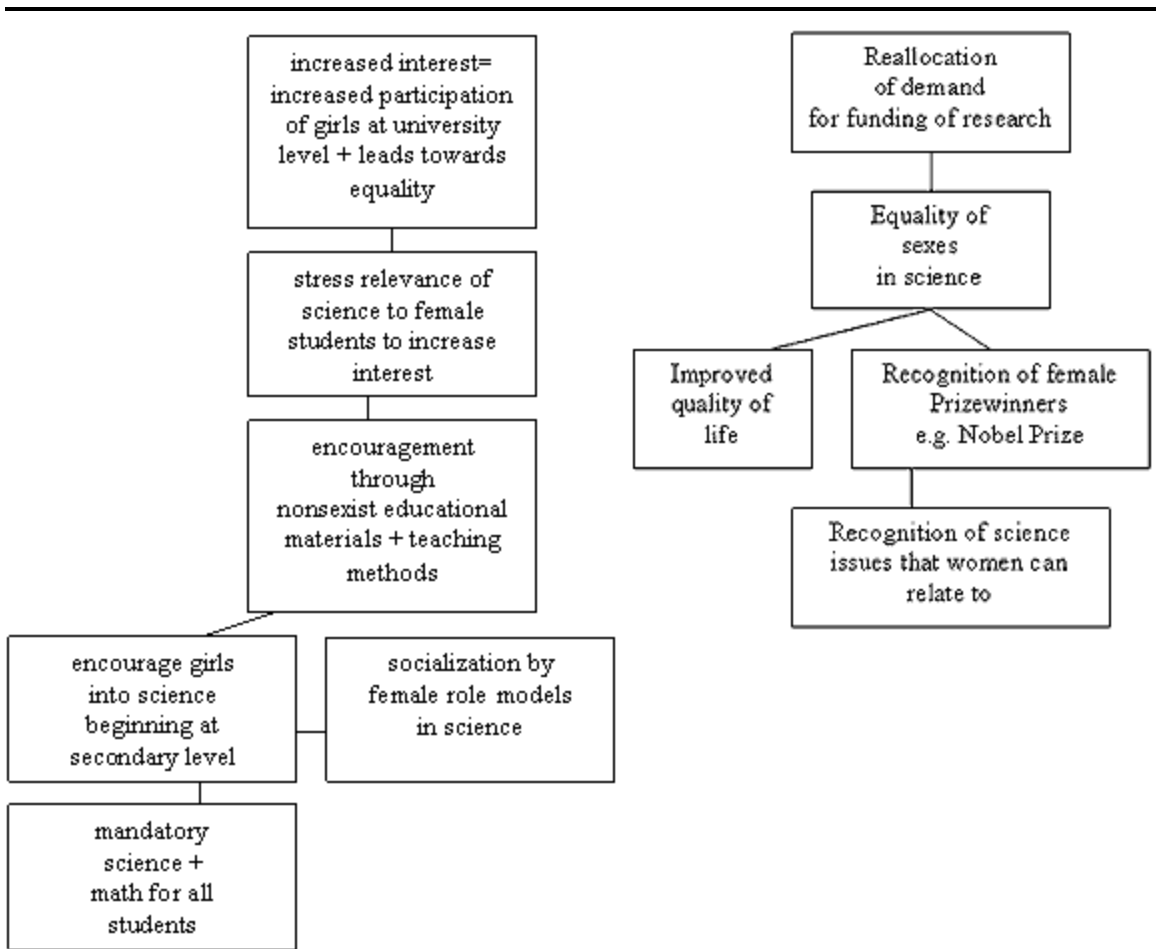


FIGURE 1: Development of Equality in Science

FIGURE 2: Consequences of Equality of Women in Science

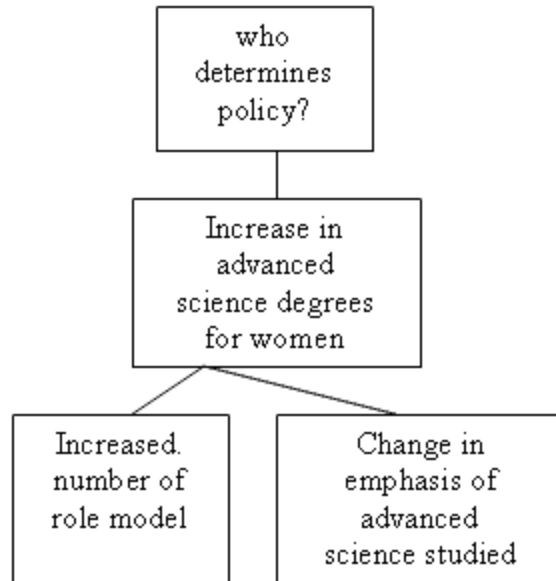


FIGURE 3: Consequences of Increased and Advanced Science Degrees for Women

Wanda Young is a professor at the College of Home Economic, University of Saskatchewan, in the field of education and communication

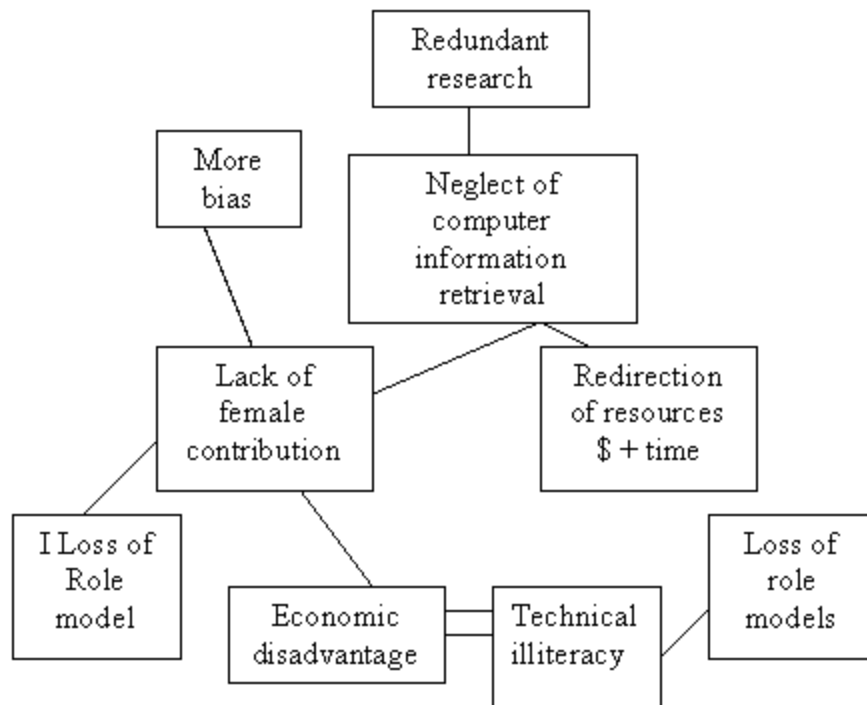


FIGURE 4 : Consequences of Women in Science Neglecting Computer Information Retrieval

VERS UNE DÉSEXISATION DE L'ÉDUCATION

Claudie Solar

L'éducation est un des piliers de notre société. Elle a été l'un des chevaux de bataille du mouvement des femmes pendant des siècles et demeure un terrain de revendications important. Quels changements désirons-nous dans une perspective d'avenir? Où aimerions-nous que les femmes reçoivent demain?

Je vous livre ici quelques réflexions sur ce thème. Je commencerai par un bref rappel historique pour ensuite regarder les critiques actuelles de l'éducation et voir les changements qui peuvent être apportés.

Historique

Une grande part de l'histoire de l'éducation des filles se résume au fait qu'il n'y en avait pas. Il faut entendre par là que l'éducation des filles était strictement familiale. Ce n'est qu'au début du 19^e siècle que l'éducation sort de la famille. Au Québec, par exemple, l'éducation scolaire des filles est assurée par les religieuses et s'articule autour de deux pôles majeurs: l'éducation religieuse et les travaux féminins. Même si cette éducation est surtout réservée à une élite, elle donnera le pas à l'éducation des filles quand celle-ci deviendra plus généralisée. C'est ainsi que pour les filles, l'éducation se fonde sur une conception d'une "nature féminine" spécifique qui est loin d'être l'apanage du Québec seul.

Cette conception d'une éducation différenciée selon le sexe a prévalu au "Québec jusqu'à la Révolution tranquille des années 1960 et a connu son apogée dans les années 1940, avec L'Abbé Albert Tessier et ses "écoles du bonheur".

Aussi, si les premières revendications des femmes en matière d'éducation ont porté sur le droit à l'éducation, la deuxième vague s'est centrée sur une éducation non fondée sur une nature spécifique des femmes, c'est-à-dire sur une éducation identique à celle des garçons. De fait, ce qui s'est passé dans les années 1960 au Québec, c'est que les filles ont eu accès aux mêmes écoles que les garçons. Ce faisant, elles ont intégré un système d'éducation à l'élaboration duquel les femmes n'avaient pas participé. Elles ont intégré un système pensé par les hommes, pour les hommes.

On peut dire que la troisième vague de revendications féministes en matière d'éducation porte sur la dénonciation de sa masculinité ou, comme le titre Dale Spender, sur le paradigme patriarcal de l'éducation.

L'ensemble des luttes, depuis leur début, ont en commun de vouloir faire,- reconnaître socialement l'importance, de la éducation des filles, et par ricochet l'importance des femmes.

La masculinité de l'éducation et les changements à promouvoir

C'est aux alentours des années 1970 qu'émerge cette troisième vague de revendications. Les critiques portent sur tous les niveaux. En voici quelques-unes.

Tout d'abord, on dénonce le sexisme à l'école, sexisme qui se révèle sous de multiples facettes.

1. Celui dans les attitudes et les comportements du personnel, notamment du personnel enseignant. Les caractéristiques masculines sont plus valorisées que les féminines, ce qui influe sur le développement du concept du soi chez l'élève. L'homme est pris comme standard, comme norme en terme de maturité et de compétence. On attend des garçons qu'ils soient masculins, dominants et indépendants; des filles, qu'elles soient féminines, soumises et dépendantes. De plus, dès le préscolaire, on semble accorder plus d'attention aux garçons qu'aux filles. D'après Lisa Serbin, les garçons reçoivent plus d'instructions et ont de plus longues conversations avec les professeurs. Il faut donc porter attention aux filles, les valoriser. Mais il faut aussi leur donner le droit à la parole et ne pas trivialisier cette parole. Combien de fois laisse-t-on les garçons et les hommes parler plus souvent, plus longtemps? Combien de fois les éducateurs et éducatrices qualifient-ils ou qualifient-elles les interventions des garçons comme pertinentes, intéressantes, intelligentes? Combien de fois celles des filles demeurent ignorées... sinon ridiculisées? Il faut pour changer, apprendre aux filles à parler, leur donner la parole; apprendre aussi aux garçons que la parole des femmes est tout aussi bonne et valable que la leur.
2. Porter attention aux filles, leur parler et les laisser parler ne peut suffire à faire d'elles des femmes de demain qui occuperont les places qu'elles auront choisies. Elles feront des choix en autant qu'il leur apparaît qu'il y en a, qu'elles peuvent choisir et qu'elles s'en sentent capables. Et c'est ici que jouent les images et les modèles qui leur sont proposés.

Dès 1974, le Conseil du statut de la femme s'attaquait au problème des stéréotypes masculins et féminins dans les manuels scolaires. Lise Payette en faisait son cheval de bataille quand elle fut ministre d'État à la condition féminine. Cette bataille est loin d'être terminée car aux stéréotypes des manuels se greffent tous ceux des mass-media, de la littérature, des films, etc. Et leurs effets sont dévastateurs.

Voici brièvement les cinq thèmes récurrents qui se retrouvent dans l'ensemble des stéréotypes présentés aux filles et garçons.

- des rôles occupationnels différenciés pour les hommes et les femmes, où généralement l'homme actif en dehors du foyer remplit un rôle d'autorité et la femme passive au foyer ou objet sexuel, occupe une position nécessitant obéissance;
- une sous-représentation des femmes;
- des modes différenciés de réussite pour les hommes et les femmes; les premiers réussissent par eux-mêmes, les dernières par l'intermédiaire des hommes ou par la chance;
- une trivialisatation des femmes et de leurs occupations.

Les conséquences de cette récurrence des thèmes sont que les garçons intériorisent un certain négativisme, ou un négativisme certain, par rapport aux filles et à leurs activités.

Pour changer, l'éducation dès le plus bas âge doit pallier à la situation en présentant plus d'images de femmes positives, actives, non victimes, devant leur réussite à leurs efforts personnels et en réajustant les images d'hommes à la réalité. Les garçons sont peut-être soumis à une socialisation encore plus intensive à leur rôle social que les filles. Il semblerait donc plus que souhaitable d'offrir aussi aux garçons des images moins monolithiques des hommes. Nous pourrions tenter, selon la thèse de Robert Hefner, de favoriser chez les enfants une transcendance des rôles selon le sexe; c'est-à-dire de dépasser les stéréotypes féminins et masculins pour choisir sa façon d'être dans l'éventail complet des caractéristiques humaines.

3. Les féministes ont également dénoncé l'orientation des filles en milieu scolaire. Les filles sont peu encouragées, tant à l'école que par leurs parents et ami-e-s à suivre des cheminements non traditionnels et à développer des aspirations et des attentes personnelles différentes de celle d'être mère et épouse d'un mari ayant un statut social supérieur.

Comme le révèle à nouveau le dernier avis au Ministre du Conseil supérieur de l'éducation sur la situation des femmes dans le système d'enseignement, "les filles, dans leur ensemble, ne considèrent pas le travail comme un facteur important de réalisation personnelle et ne se préparent pas à assumer leur autonomie financière". Pourtant, 88% d'entre elles auront à subvenir à leurs besoins, à un moment ou à un autre de leur vie. Massivement, les filles choisissent les "options liées au secrétariat, à la santé et à l'éducation" .

Pour changer, il s'avère donc essentiel de désexciter les pratiques en matière d'orientation scolaire mais aussi d'information scolaire. Des efforts sont entrepris dans ce sens, mais les toutes récentes statistiques que nous fournit le Conseil supérieur de l'Éducation ne nous indiquent pas de changement tangible.

4. Un effort dans ce domaine ne saurait suffire si l'on n'y adjoint pas de l'information. Car les filles ne savent rien des femmes et de leur monde tandis qu'elles savent tout des hommes et de leur monde.

À mon avis, cette absence de connaissances est un des piliers de la masculinité de l'éducation. L'omission des femmes dans les programmes de formation constitue l'un des moyens le plus efficace de maintien d'un système inégalitaire et discriminatoire. Tout système de colonisation ou d'oppression utilise, pour se maintenir en place, une éducation centrée sur la culture du colonisateur ou de l'opresseur comme l'ont décrit des hommes comme Paulo Freire et Albert Memmi, mais aussi des femmes telles Simone de Beauvoir, Betty Friedan, Marilyn French, Florence Howe et en passe.

La citation suivante, de Lise Dunnigan, nous procure une vision de ce que les filles savent des femmes, soit rien:

"La participation directe des grandes femmes de l'histoire à l'avancement de l'humanité est carrément niée. On croirait qu'elles n'ont jamais rien fait d'important ou de remarquable, en dehors d'enfanter les grands hommes. Leurs conditions de vie semblent n'avoir jamais évolué, n'avoir jamais suscité de révolte. Le droit de vote qu'elles détiennent aujourd'hui paraît leur être tombé du ciel, sans qu'aucune d'entre elles n'ait eu à lever le petit doigt. Elles n'ont pas d'histoire et on ne trouve aucun indice des changements sociaux importants qui les affectent à l'heure actuelle. Leur fonction reproductrice est censée les vouer à un rôle unique, universel et immuable. Seules quelques exceptions confirment la règle."

Si l'on veut que l'éducation des femmes change, il faut aussi désexciter les contenus et les programmes. Désexciter les contenus, cela signifie faire rentrer les femmes en tant que groupe social dans le savoir; c'est parler de leur vie quotidienne d'aujourd'hui, d'hier et de demain, ici et ailleurs dans le monde; c'est parler de leur participation et de leur contribution à l'évolution de l'humanité. Désexciter les programmes, cela signifie les revoir en profondeur, en y mettant des exigences similaires. Par exemple, comme le note Jane Gaskell, ne pas limiter l'apprentissage de l'ordinateur à l'entrée des données dans le cas du secrétariat.

5. Mais pour désexciter l'éducation, il faudrait aussi renverser la hiérarchie du pouvoir et du savoir. Et là, le bât blesse. Car plus on monte dans la hiérarchie du pouvoir et dans celle du savoir, et moins il y a de femmes. La situation actuelle se détériore. En voici un exemple. Selon les récentes données du Conseil supérieur de l'éducation, il y a entre 1975-1976 et 1981-1982 une baisse du nombre de femmes de 31,7% à 26,7% à la direction des écoles primaires et secondaires.

Conclusion

Pour changer, il faut donc s'attaquer à un ensemble d'éléments, dont certains sont globaux, d'autres spécifiques. Certains changements nécessitent des actions plus individuelles, d'autres plus collectives.

Il y a certes bien d'autres changements qu'il faudrait faire; je pense à l'organisation du travail dans la classe, la participation à la vie étudiante, à l'absence de filles en sciences, au non-dit à l'école (par exemple, la violence, la sexualité). J'ai tenté seulement de faire

ressortir certains changements qui devraient permettre de mieux outiller les femmes de demain pour poursuivre la lutte de celles qui réclament depuis des décennies des changements au niveau du pouvoir politique, économique et social, pour enfin parvenir à une société où n'existerait plus de division fondée sur le sexe de la personne, une société où femmes et hommes seraient humains.

Claudie Solar est responsable de programme, à la faculté de l'éducation permanente à l'université de Montréal. La version intégrale de son article, avec les références bibliographiques, sera publiée dans les actes du colloque du CCPEF.

NONSEXIST EDUCATION

by Claudie Solar

(English Precis)

Claudie Solar discusses education as a foundation for future society, and tackles the issue of nonsexist education a goal of the women's movement for over 50 years.

Her paper is in three parts: an historical survey of educational policies, a look at current criticisms and suggestions which might end "masculine" educational practice as it continues today.

Changes in personal attitude, as well as restructuring of classroom activity are proposed in order that sexual division may be replaced with humanistic concerns, and that young women as well as young men may receive the tools they will need for future social, political and economic involvement.

VERS UNE REDÉFINITION DES SERVICES , DE SANTÉ EN MILIEU RURAL

Par Lynn Corby, Kasia Seydegart et Gabriele Ferrazzi

(Sommaire)

Actuellement, beaucoup de Canadiens et Canadiennes remettent en question les méthodes des services primaires de santé et s'opposent aux philosophies qui les sous-tendent. Face à l'escalade des coûts de santé et à l'insatisfaction grandissante que provoquent la gamme et la qualité des services offerts, la population s'interroge sur les relations sacro-saintes entre médecins et patients.

Pour remédier à cette situation, l'Ontario Rural Learning Association a lancé un projet de "centres communautaires de santé". L'objectif? Créer un réseau de groupes intéressés à ouvrir en milieu rural de tels centres de santé.

Les centres s'éloigneront de l'approche traditionnelle, qui est curative plutôt que

préventive, et hiérarchique plutôt qu'égalitaire. Ils fonctionneront de manière démocratique: ceux qui fournissent les services de santé et ceux qui en bénéficient auront également leur mot à dire. Ils auront un rôle éducatif, voulant avant tout prévenir la maladie. Et si la maladie frappe, elle sera considérée dans un contexte non seulement médical mais aussi personnel, social et professionnel.

RELEARNING RURAL HEALTH-CARE DELIVERY

*by Lynn Corby
Kasia Seydegart
Gabriele Ferrazzi*

Many Canadian women are questioning traditional methods and philosophical premises underlying the provision of primary health care. Escalating costs and inadequate services have led many people to reconsider time-honored relationships between physicians and health-care consumers, and seek more effective, cost-efficient alternatives. The Ontario Rural Learning Association, a board and membership devoted to fostering local initiatives for social and economic development in rural communities, recognizes this problem and seeks to address it in the 1984-85 project, "Community Health Centre. The goal of the RLA is to promote Community Health Centers and Community Multi-Service Centers by building a network of interested groups throughout rural Ontario, and to provide a consulting service to those communities interested in establishing centers.

THE PROBLEM

For a number of years health care reformers have been questioning the efficacy of the disease-oriented approach to healing. This model seeks to eliminate the deviant cog in the otherwise healthy machine.

Presenting symptoms are often treated without consideration of the wider implications. A common example is the enormous quantities of valium prescribed to women coping with the stress of their daily lives. In this case, the disease model lacks the correct perspective i.e., sociocultural.

A REALISTIC RESPONSE: THE COMMUNITY HEALTH CENTRE OR MULTI-SERVICE CTR.

The Community Health Centre or Multi-Service Centre provides an alternative approach. Established and directed by the community, centres are devoted to a democratic, teamwork approach to health and social services with equitable in-put from providers and consumers. Centres are situated to provide maximum access to all community members. Active referral and consultation, with an emphasis on health promotion and prevention, are cornerstones of the concept. Centres embrace a systemic health-care model, in which the individual is influenced by a dynamic network of life experiences. When a mechanical failure occurs, that is, a physical pathology appears, it is considered symptomatic of a problem in one of the physical, emotional, social, or occupational areas of the system.

Services are determined by such demographic variables as the age, sex, ethnic, SES, and occupational make-up of the community.

WOMEN AND RURAL HEALTH

Women, with their responsibilities for children and aging parents, are the primary consumers of health-care services. In the rural setting, a number of factors converge, putting them at a particular disadvantage. The services that do exist are narrow in scope, and often not geared to the special needs of different age, sex, ethnic and occupational groups. Access is often prohibited by distance, limiting visits to emergency situations. Unlike her urban counterpart, the rural woman does not have access to health information resources, enabling her to take preventive action to avoid potential problems.

RESOURCES

The Ontario Rural Learning Association promotes Community Health Centers by providing a number of educational materials:

1. A number of pamphlets and a four-part series of tape discussing how and where to establish centers.
2. A slide/tape program has been produced to introduce the central concepts of community Health and Community Multi-Service Centers.
3. A Needs Assessment Guide is being prepared to aid communities to fulfill the rigorous research requirements of the Ontario Ministry of Health, for funding. This Guide will ultimately provide information on the initial stages of mobilizing community support, establishing a board and the necessary sub-committees, identifying existing research, obtaining external technical expertise, and approaching various funding agencies. In keeping with the philosophy of the RLA, the emphasis is always on supporting the independence and integrity of the community.
4. The RLA and the Erin-Wellington Advisory Group for Family Services are jointly engaged in a pilot project entitled, "Rural Youth for Health." By stimulating Erin area youths to research, stage, and evaluate a health fair, organizers are encouraging them to play an active role in maintaining their own health, and in educating members of their community.

By promoting Community Health Centers or Multi-Service Centers, the Ontario Rural Learning Association is providing a viable alternative to the disease-oriented approach to health. Through a process of study and action, rural women can define their particular health needs, and establish practical, effective programs to address them.

REFERENCE

Hastings, J.E.F., The Community Health Centre in Canada, Health and Welfare Canada Publication, Canadian Printco Ltd., Montreal, 1972.

FOR MORE INFORMATION, WRITE TO:

Ontario Rural Learning Association
P.O. Box 1204
GUELPH, Ontario
N1H 6N6

The three authors are all volunteers with the Erin-Wellington Advisory Group for Family Services.

LES SAGES-FEMMES AU CANADA

Sophie Arthaud

Lors de leur congrès national qui s'est déroulé à Toronto du 31 octobre au 4 novembre, les sages-femmes du Canada ont réaffirmé la nécessité de lutter toutes ensemble pour obtenir la légalisation de leur profession. Aussi déterminées qu'elles soient, la route sera dure. Alors même qu'elles se réunissaient à Toronto, le gouvernement ontarien rejetait un projet de loi privée qui aurait légalement défini des critères de formation pour la profession et qui aurait autorisé les sages-femmes à exercer légalement. Si ce projet de loi avait été accepté, l'Ontario serait devenue la première province à reconnaître officiellement le métier de sage-femme, au Canada.

Bien que la profession de sage-femme ne soit pas légalement reconnue, plusieurs centaines de femmes exercent ce métier. Il y a des sages-femmes diplômées qui ont fait leurs études dans d'autres pays et des sages-femmes qui ont obtenu un diplôme dans le cadre d'un ancien programme canadien de formation pour les missions dans le Tiers monde. Il y a aussi toute une jeune génération, qui a appris le métier d'une manière tout à fait unique: en travaillant en équipe avec des sages femmes qui avaient de l'expérience ou même en travaillant avec un médecin, puis en continuant de s'entraider en petits groupes pendant les premières années de métier.

Aussi positive qu'elle puisse paraître sous certains aspects, cette méthode de formation non institutionnelle n'a pas été une question de choix mais d'obligation. Comme la profession n'est pas légalement reconnue, il n'y a pas d'écoles pour l'apprendre. Les choses ne sont donc pas toujours faciles pour quelqu'un qui choisit ce métier. Un jeune sage-femme qui pratique depuis trois ans au Québec, après une formation de deux ans en équipe, m'a dit: "C'est un métier passionnant. Parce qu'il y a une énergie qui se passe quand la femme accouche, quand on travaille avec elle en prénatal, ou après quand toute la famille est là, qui est vraiment... éblouissante. Par contre, c'est un métier très exigeant. Entre autres parce que la situation légale fait qu'il faut trouver soi-même sa formation. J'ai été assez chanceuse au début de travailler en équipe de quatre femmes, où on se donnait beaucoup de support pour apprendre. Par contre, quand j'ai commencé à travailler toute seule, j'ai trouvé ça très difficile. Parce que l'isolement est grand: tous les moments d'intensité, je dirais que ce soit d'intensité positive ou négative, nous bouleversent beaucoup, nous réjouissent beaucoup. Et il est très difficile de les vivre toute seule."

Si les choses sont aussi difficiles, disent certaines, c'est que la sage-femme est une rivale du médecin. Mais faisons un pas en arrière dans l'histoire. Les rôles n'ont-ils pas été renversés? N'est-ce pas le médecin qui a usurpé le rôle de la sage-femme?

Jusqu'au milieu du 20e siècle, les sages-femmes ont gardé une place importante dans la société canadienne. En 1940 encore, le Collège des médecins leur décernait des diplômes officiels. Il y a plus de deux cents ans, chaque village avait sa propre sage-femme. La profession se transmettait de mère en fille ou s'apprenait avec la sage-femme locale. Mais à partir des années 1950, il y a eu ce qu'on appelle une "médicalisation" de la naissance. L'événement, qui faisait depuis toujours partie du cycle familial et naturel de la vie, est devenu progressivement étranger et dangereux. Un événement pour lequel il faut aller à l'hôpital.

Actuellement, au Canada, très peu de femmes accouchent à domicile. Il est quasi-impossible d'avoir des chiffres sur le nombre des enfants nés à la maison, avec l'aide d'une sage-femme, par opposition à celui des enfants nés en milieu hospitalier car Statistique Canada ne tient qu'un relevé global du nombre des naissances. Mais les sages-femmes canadiennes estiment que seulement 1% à 2% des nouveaux-nés naissent à la maison, en famille. Ce pourcentage paraît infime puisque dans le monde entier, selon l'Organisation mondiale de la santé, environ 75% des naissances se font avec l'aide d'une sage-femme, à la maison.

Mais depuis cinq à six années, un curieux phénomène se produit. Un phénomène inverse à la médicalisation: de plus en plus de futures mères choisissent d'accoucher à domicile.

Une autre sage-femme québécoise que j'ai rencontrée au congrès, m'a expliqué pourquoi: "Disons que depuis les cinq dernières années, c'est une pratique qui se multiplie, tranquillement. Parce que la demande augmente. Parce que le niveau d'insatisfaction des femmes par rapport aux soins qu'elles reçoivent des médecins et des hôpitaux augmente. Et d'autre part, parce que le niveau d'éducation et de conscience augmente aussi. C'est à dire que de plus en plus de femmes sont conscientes de ce qu'elles pourraient recevoir comme soins prénataux, comme environnement, comme contexte, comme support dans leur maternité, et donc cherchent à recevoir ces soins. Et à bon droit évidemment."

Le mouvement qui se dessine au Canada en faveur d'un retour à l'accouchement naturel et à la légalisation du métier de sage-femme est encore timide. Mais dans toutes les provinces, des femmes discutent, s'organisent. Le dossier est à suivre.

Sophie Arthaud travaille comme traductrice et journaliste, à Toronto.

MIDWIVES IN CANADA

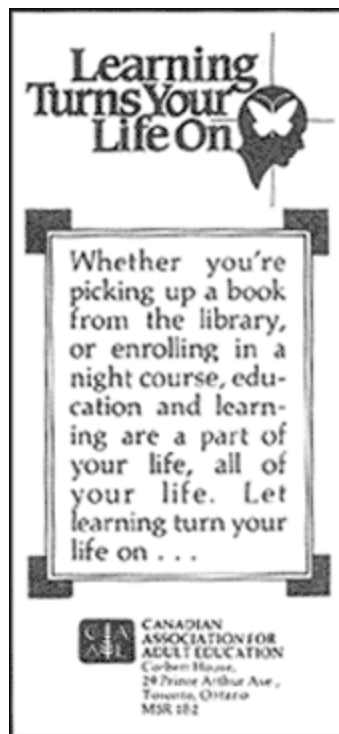
by Sophie Arthaud

(English Precis)

At their National Congress held in Toronto, October 31 to November 4, Canadian Midwives reaffirmed their desire that legislation be passed legalizing this profession in Canada.

Many women work illegally as midwives in Canada, being forced to train either in another country, or with experienced midwives or doctors at home. No schools have existed in this country since 1940, when the last diploma was granted; since then, their role has been taken over by the medical profession.

Midwives feel that their contribution is positive and unique: a demanding but joyful shared experience among women which is not duplicated in hospitals. Since more women are becoming interested in having their babies at home, it is the hope of Canadian Midwives that standards for accreditation and practice be re-established so that this ancient profession may be practiced in a safe and modern manner.





CLOW Across the Provinces • Dans les provinces

Saskatchewan

In Saskatchewan, the CLOW network has focused its energy on the development of a bridging program for women. We received a \$50,000 grant from CEIC Job Corps to complete this project. CLOW sub-contracted the project to Regina Plains Community College, and Lenore Rogers, a past President of CLOW, coordinated it. Sue Cook and Linda Smith did excellent research into services available in our community (and the gaps) and developed a most creative model to address women's learning needs. A large and diverse Advisory Committee assisted in the development of the model. The final report will be available on request from the Saskatchewan Director in December.

With the upcoming implementation of the Charter of Rights, the A.G. of Sask. has released a Discussion Paper, Compliance of Saskatchewan Laws with the Canadian Charter of Rights and Freedoms. Our network has been invited to review this paper and present our views.

We were also witness to a "Consultation on Family Violence" which involved the government departments of Justice, Social Services and Status of women in a joint consultation with volunteer community groups involved in the issues surrounding family violence. Dr. Susan Painter from the National Clearing House on Family Violence presented a national perspective on this issue.

Our province's Matrimonial Property Act has been investigated by the Law Reform Commission. Because this investigation has turned up numerous statutes which are unfair to men, the Act is now to be changed to make it more "equitable." Women's groups in Sask. are concerned that what small gains have been made are now at risk. Two of the proposed changes concern "Property brought into a marriage by a spouse " and "Gifts and inheritances received by a spouse after marriage " The Sask. Advisory Council on the Status of women plans to hold public meetings to debate the issues.

Northwest Territories

CLOW information and pamphlets were distributed to numerous agencies over the summer months. As a result, WE HAVE QUADRUPLED OUR MEMBERSHIP HERE IN THE NORTHWEST TERRITORIES.

Our members have been working together on a variety of projects. Here's some of the highlights: the Ministerial Task Force (N.W.T.) on Spousal Assault, established last March, has been gathering information throughout the North; the Women's Secretariat was established within the Government of N..T. in July; and the Federal Task Force on Child Care held a meeting in Frobisher Bay in September.

October's activities centered around the Charter of Rights Workshop in Frobisher Bay. Nancy Jackman, Coordinator for the Coalition, was guest speaker along with our Minister Responsible for the Status of Women, the Honorable Dennis Patterson.

Ontario

Ontario women were well represented as both presenters and active participants at the August Conference. Hopefully, the networking will continue and activate local groups throughout the province. The Ottawa Chapter of CLOW and the Women's Program of Algonquin Community College cosponsored the very successful DEBATE-WATCHING PARTY on Aug. 15. Almost 400 Ottawa region women came: As a result of the extensive media coverage of this event, Janice McLean, Ontario Director was the guest on an open line radio show and interviewed on TV.

Overtures by Lisa Avedon and Janice McLean resulted in an invitation to meet with Ontario's Deputy Premier and Minister Responsible for Women's Issues, Robert Welch, and the head of the Women's Directorate, Glenna Carr. This meeting, in August, set a positive precedent and specific proposals have subsequently been submitted by CLOW.

Representations were made to renew CEIC funding to a clothing store training program for women (new funding was granted), to CEIC regarding their non-participation in our conference, and to the President of a community college to meet with Ottawa members (accepted).

Manitoba

In August, CCLOW Manitoba Director, Martha Colquhoun, participated on two radio shows with John Harvard to discuss the TV debate on women's issues. We have also been actively working with a number of women's groups; for example, the Charter of Rights Coalition.

CCLOW Manitoba has developed a proposal for a bridging program for women. "Getting on Track" is designed to help women develop the skills and competencies necessary for success in training for nontraditional jobs. Winn Torcia-Evans, with assistance from Monika Feist of CEIC Women's Programs has assumed the major responsibility for developing the program and for securing the funding necessary for its implementation.

Prince Edward Island

The "Voices of Women Lecture Series," funded through the Secretary of State, is underway. CCLOW P.E.I. is one of the cosponsoring groups. Speakers for the Fall were Marion Dewar, Mayor of Ottawa; Ann Hall, coauthor of Fair Ball; and Maureen Forrester of the Canada Council. Two more speakers will complete the series in the Spring.

CCLOW is one the founding member groups of the P.E.I. Women's History Project which is producing a calendar of Island Women. The calendar is written and designed by P.E.I. women in an attempt to write women back into history. All the women profiled in the calendar are deceased and were selected, not because they were the "first" or the "best," but because they served as terrific role models of women. The calendar features sepia photographs and small biographies of each woman and her contribution. The P.E.I. Women's Calendar for 1985 is available for \$10.00, from Heather Irving, Coordinator, P.E.I. Women's History Project, Box 2271, Charlottetown, P.E.I., CIA 8B9 (902-894-8973).

CCLOW P.E.I. has applied to Employment and Immigration Canada for grant monies to sponsor a workshop and two speakers on the topic of women and employment-related issues. We are awaiting approval of our proposal.

Newfoundland

CLOW Newfoundland is developing a pilot project on Women and Pre-technology. Carol Jones spent seven weeks this summer at Dalhousie University, so had the opportunity to visit Linda MacDonald, N.S. Director, and read CLOW N.S. reports on the subject.

We are recruiting new members and plan a large campaign at the November conference on the Charter of Rights in St. John's. CLOW Newfoundland will continue to encourage the Secretary of State to republish Feminist Organizational Manual and will join other groups in lobbying the legislative assembly on women's issues.

Nova Scotia

Networking in Nova Scotia has reached out to establish contacts across the Atlantic Ocean to Scotland. Dr. Janet Eaton, outgoing CLOW Nova Scotia Director, visited Scotland for workshops and a conference; and Dr. Elisabeth Gerver, Dir. of the Scottish Institute for Adult Education, met with N.S. members in September. Dr. Gerver expressed her interest in our type of network, as well as sharing information and exchanging adult educators.

A number of projects have been completed, at both the national and provincial level. A brief has been submitted to the National Task Force on Day Care emphasizing the importance of child care in enabling many women to participate in educational and training opportunities. The provincial survey, Learning Needs of Rural Women, was presented at a weekend workshop by the research group. The report and meeting have generated quite a bit of interest in CLOW among women administrators in rural parts of the province.

The Eastern Shore (ESLOW) group has received a grant from Secretary of State to establish a women's centre in the rural community of Sheet Harbor.

The October program of CLOW was highlighted by a presentation by member Patricia Morris on women's learning styles and their impact in the larger social context. Meetings planned for late Fall include one with Sec. State staff on local issues for women's learning.

British Columbia

Approximately 18 B.C. Women attended the conference many of them as presenters and the informal meetings we held during the conference have helped to generate some ideas and energy for provincial CCLOW activity.

CCLOW B.C. is working hard to increase their provincial membership. In July, a mailing was directed primarily to women educators, administrators, and students in the post-secondary educational system. Members are being encouraged to promote CCLOW; Sheila McFadzean is submitting articles on CCLOW to relevant newsletters; and promotional material is being distributed for conference information tables. B.C. MEMBERSHIP HAS DOUBLED SINCE JUNE: We are compiling mailing lists that will reach out to women working in other environments and plan another large promotional mailing before the end of 1984.

The Lower mainland CCLOW members met for a potluck supper in early November; we are trying to stimulate local networks through meetings and by establishing a B.C. newsletter.

Quebec

Greta Nemiroff, Québec Director, participated in various study groups on pornography, and helped organize NAC's mid-year conference in Montreal. Secretary of State, Women's Programs, Quebec, has rejected a sizeable grant application from CCLOW members. The proposed study would research and pilot a community approach to the treatment of incest victims. We will be approaching alternate sources of funding after the Christmas season.

CALL FOR SUBMISSIONS!

FOR A BOOK
ABOUT:

WOMEN/MEN/WOMEN&MEN
A STUDY OF THREE CULTURES

TOPICS:
PARENTING

PUBLISHED:

FITZHENRY & WHITESIDE

BODY AND
SEXUALITY

EDUCATION
WORK

SUBMIT TO:

Greta Nemiroff, Contributing Editor
c/o the New School, Dawson College
485 McGill Street
MONTREAL, Quebec H2Y 2H4

FRIENDSHIP
EARLY
SOCIALIZATION
POWER
CREATIVITY

(514) 931-8731 (X421)

Québec

Greta Nemiroff, représentante du Québec au conseil d'administration, a participé à plusieurs groupes d'études sur la pornographie. Elle a contribué à l'organisation de la conférence semestrielle du Comité canadien d'action sur le statut de la femme, à Montréal.

Le Programme de promotion de la femme (Québec), Secrétariat d'État, a rejeté une importante demande de subvention présentée par les membres du CCPEF. Cette subvention était destinée à un programme-pilote, avec recherche, sur un mode de traitement communautaire pour les victimes d'inceste. Nous solliciterons d'autres sources de financement après les fêtes de Noël.

SOUMETTEZ VOS ARTICLES!

POUR UN LIVRE SUR: LES FEMMES/LES HOMMES/LES
FEMMES ET LES HOMMES ÉTUDE DE
TROIS CULTURES

MAISON D'ÉDITION: FITZHENRY & WHITESSIDE

À: Greta Nemiroff, Éditrice-collaboratrice
a/s The Newe School, Dawsan College
485 McGill Street MONTRÉAL,
Québec H2Y 2H4

(514) 931-8731 (Poste 421)

SUJETS: L'ART
D'ÊTRE
PARENTS
LE CORPS
ET SEXUALITÉ
L'ÉDUCATION
LE TRAVAIL
L'AMITIÉ
LE
SOCIALISATION
PRÉCOCE
LE POUVOIR
LA CRÉATIVITÉ

Yukon

CLOW Yukon membership received funding for, and managed to completion, two projects. The Takhini Forest project, in the "Whitehorse area, was funded by the Ministry of Environment under Environment 2000 Projects.

The CLOW Non-Traditional Project was funded by the Secretary of State. One thousand copies of a resource book, Yukon Women: Non-Traditional Occupations, were produced and printed. Our target group is junior high school students and counsellors.



Books in Review / Livres

THE PORNOGRAPHY WORKSHOP FOR WOMEN: A LEADER'S HANDBOOK

by Margaret Smith and Barbara Weisberg, \$11.00, (published under the sponsorship of Education Wife Assault).

Reviewed by Renate Krakauer

In this comprehensive, clearly written and well-organized handbook, Margaret Smith and Barbara Weisberg have provided a valuable educational tool for women who want to work on the issue of pornography in their own communities. There has been so much in the media recently about this issue that there is a real danger that the fight against pornography will be isolated as another "social problem" (or a Women's problem) with the prescribed treatment being increased censorship. By developing the content and process of the workshop in a feminist context, Smith and Weisberg implicitly reject a simplistic, band-aid approach.

The process which the workshop leader is directed to follow is based on fundamental principles of adult education and feminism. The participating women are encouraged to explore their own perceptions and feelings and to develop their own strategies for action. At every stage, women's experiences are validated through individual and group exercises and discussions. The workshop ends on a particularly positive note (surprising for those who may think there is nothing positive that can be said in regard to this topic) with a guided fantasy, designed to evoke in the participants feelings of empowerment and appreciation for women's individual and collective strength.

In presenting the content of the workshop, Smith and Weisberg have avoided using pornographic material for its shock value alone. Rather, they establish a framework and a foundation for looking at pornography which allows women to share comfortably and freely their emotional responses when exposed to it. This provides a basis for interpretation of the images represented and for an understanding of the connection made to images of women in popular culture generally. By placing pornography on a continuum as an extreme manifestation of values about women which are pervasive in society at large, and by exposing it as a lucrative industry within our economy, the authors preclude quick and easy solutions. Instead, they encourage the development and implementation of a multi-faceted approach to fighting pornography which women can undertake in their own communities. They stress the need for positive alternatives, not just negative opposition which, by its nature, tacitly allows the purveyors of pornography to define not only the limits of the fight, but also the underlying values about women.

Throughout the handbook, detailed, step-by-step directions are given for group leadership. These are supported by explanations for exercises and discussion material, clearly identified objectives for each section, and resource materials. A good balance of films, written and participative exercises, and discussion is used to achieve the goals of the workshop. Although the material is presented so that it can be used by all women, not only those who are experienced group leaders or who are already involved in the pornography issue, it is never condescending or over-simplified. An appendix provides participants' kit materials with articles, discussion and exercise sheets, and a bibliography.

THE PORNOGRAPHY WORKSHOP FOR WOMEN A LEADER'S HANDBOOK can be used by any woman involved in her own community as a professional or as a volunteer: teachers, social workers, community workers, active Workers, and members of women's groups or informal networks. It is available for \$11.00 (includes postage and handling) from: Education Wife Assault, 427 Bloor Street West, Toronto, Ontario, M5S 1X7.

SILENCED by Makeda Silvera,
Williams-Wallace Publishers,
Toronto, 1983, \$6.95

Reviewed by Greta Hofmann Nemiroff

One of the most exciting aspects of feminist research has been the excavation of women's point of view and culture. Over the millennia, women have been well silenced by the Patriarchy in many ways: violence or threats thereof; being systemically and systematically ignored our words and way of life has not been considered by men to be worthy of conserving and certainly worth passing on as historical documentation. Now, many feminist scholars are reassessing accounts of society from women's experiences; researchers in the social sciences often solicit first person testimony from specific groups of women under study, with special attention to reproducing their particular voices rather than simply providing accounts of their experiences.

In Canada several important books have relied heavily on such testimony for their material, providing for the readers an accurate sense of how some women see the world. Meg Luxton's *More Than a Labour of Love* (women's Press) and Pat and Hugh Armstrong's *A working Majority: women must do for Pay* (Cdn. Adv. Council on the Status of women) are both such books, depending on first person testimony to give a true sense of their subjects and also to substantiate the authors' analyses of society and their recommendations for reform.

Makeda Silvera's *Silenced* is "a book about the lives and struggles of West Indian women who are employed as domestic workers on temporary employment visas in Canada." (p.11) While she certainly recommends specific reformation of their situation, Silvera also sees that providing an opportunity for the women to speak for themselves is a valid project in

itself:

These women have never been heard. Usually we know of them through impersonalized cold statistics or through the voices of others who speak for them, or when the media sensationalizes their plight and briefly force us to acknowledge, if only temporarily, that they exist...It is not their lack of education and lack of writing skills that have served to silence many of these women. It is rather that their silence is the result of a society which uses power and powerlessness as weapons to exclude non-white and poor people from any real decision making and participation.(p. 18-19)

Silvera interviewed ten domestic workers from the West Indies in Toronto, Women between the ages of twenty and fifty-four. All but one have children back home and seven are solely responsible for their children's economic welfare. Only one is married and her husband remains with the children in the Caribbean.

The largest portion of the book is made up of these women's stories, and there are various common themes. Most of the women have come to work in Canada for all or some of the following reasons:

When I first came to this country, I came with three intentions - to help my kids, to go to school to better myself, and to go to work to save some money. But now that I'm here, I find you can neither save money, go to school, nor send for my kids. (Primrose, p. 100)

The motivation to improve the lot of their children was expressed by many women:

The poverty life was really getting to me, we were getting older and the kids were getting older. I wanted a better life for them. Coming to Canada on vacation [her first look at the country and seeing how life can be so decent. when I look back home how people living and we can't reach anywhere, I just wanted to leave. (Angel, p. 47)

I want my children to be able to come up here and get some of the opportunities like other children, especially in the schools. you know, so many children bright and because they don't get the education opportunity, they just don't bother to go to school and they get disinterested in life and end up sad and bitter. I see it happen too many times. I don't want that to happen to my children. I want to be able to be proud of them. (Severity, p. 59)

Not only do the women often not reach their objectives for their children by emigrating, they also suffer enormously from having left their children in the hands of others, often not seeing them for their most formative years:

I know a lot of people say that we shouldn't come here and leave our children back home, but what else can we do? Our children have to eat. You can't talk to some people about things like that because they don't know what it is like to live

in one room with seven other people all sleeping in one bed and some on the floor. If I didn't have to, I wouldn't be here. But I couldn't stay home and see my children suffer. At least working here, I can send home money and clothes for them. (Myrtle, p. 87)

As a college teacher who often has occasion to work with young Caribbean people in Montreal whose mothers have preceded them to this country often by many years it has been my observation that these separations are very painful and damaging to the children as well. However, as Myrtle points out, there are very few options.

To compound their misery, often the domestic workers must look after the children of white Canadians and are required to give them a quality of care they must withhold from their own children. Evidently this is a care that many affluent white Canadians are unwilling to provide for their children themselves. Often the workers share rooms with babies and must get up to feed the during the night, tasks not significantly different from those ante bellum wet nurses in the South, except that in addition to baby-care, they are expected to put in long, back-breaking days of housework. In many cases they suffer on-going sexual harassment (in one case, repeated rape) and daily humiliations imposed by racist "teasing" by the children and their friends; sometimes they find themselves pawns moved around in the complexities of marriage difficulties. Even in the case of considerate employers, it is possible to feel unhappy, alienated and trapped:

Let's face it. They are the white elite and I is Black. So I was treated as know-your-place, you-are-here-to-do-this-and- that's-all-there-is-to-it...it's hard to tell yourself, "I am only here to do this" - domestic work when really I am living here twenty-four hours a day. I feel as if this is my home. It's not like I come to work for them and then evening I leave to go home. When you are living with them, they make you feel as if you don't belong, and where the devil do you really belong? It's a funny thing to happen to us because it make us feel we don't know if we coming or going. (Gail, p. 113)

One may ask irately, "Why do they put up with it?" One reason is that there is little work in the Caribbean, and that is poorly paid. Silvera weakens the book by not discussing this. The Caribbean countries, most of which are in the thrall of the World Bank, are among the most wretched victims of capitalist imperialism in the world. The women who come to Canada as domestic workers are doubly jeopardized. They are driven from their homes by the vagaries of capitalist colonialism, and when they arrive in Canada, they are employed per force by those people who benefit the most from the system which oppresses them. Indeed, they are often expected to give very positive affective care and companionship to the children and aged of that class. Some of the women met their first employers when the latter were vacationing in the Caribbean; I would have liked to see some attention paid to the effect of tourism as the central industry of the region and the climate of expectation which it creates in both tourist and worker.

When domestic workers come to Canada, they are 'welcomed' only on temporary work visas which can be withdrawn at the discretion of individual Immigration officers. They

are permitted to work only as domestics until such time as they achieve landed immigrant status, which is difficult to get. The figure of the Immigration officer looms large in each life story. While there are regulations for the pay and working conditions of domestic workers in this category, very few employers conform to these. If the workers complain about the meager pay or outrageous working conditions, they might lose their jobs and/or get deported. If they change jobs too often (regardless of the reason), they might be perceived as "trouble-makers" and deported. Like most social victims, these women live in fear of the caprices of individual officers and in the thrill of their often exploitative and dishonest employers, not to speak of the savage nature of the immigration laws themselves.

It's been such a hard struggle with the Immigration. I only hope they don't reject my application. It would be so nice to feel free. Free to go anywhere I want to go. Free to look for any kind of job I want. (Molly, p. 81)

Isolated in the home, domestic workers are often cut off from information about benefits or rights to which they are entitled. It would seem that their most reliable sources of information and empowerment come from the Black community newspapers and organizations and from their membership in various churches. Most of the women cited church as their only occasion for relief and socializing.

My only relief is when I get a chance to go to church on Sundays where I can cry out loud to the Lord and tell Him my troubles. When I go on Sundays I meet other girls who in the same position like me. (Noreen, p. 27)

Canada has a history of racist immigration laws. There is little altruism in the immigration policies of one of the richest countries in the world. People are admitted if they have something the Canadian establishment deems necessary: investment, specialized skills, or the willingness to do the work Canadians refuse to do:

We take the jobs that they would not take and yet they hate us so much. (Primrose, p. 100)

The portrait of Canada drawn by these ten women is a strong indictment, and one that all who still have hopes for a better society should take firmly to heart.

For those stout-hearted, Makeda Silvera suggests various routes: pressuring the state (federal and provincial) for better laws; unionization of domestic workers; polarization of their plight. She provides a rather incomplete list of advocacy organizations that aid immigrant workers. I especially smart over the exclusion of Quebec's excellent Au Bas de l'Échelle (Rank and File).

My one criticism of the book is the somewhat cursory analysis of the situation. Although Silvera gives some interesting background information on immigrant domestic workers in Canada, identifies the main problems assailing domestic workers who want to organize themselves, and touches on the current discussion regarding women's private and public

spheres, she does not really deal with the issue of power which she raised in her introduction or with the economy of indentured labor. She does, however, raise an important question: "Is there any reason to think these women will take steps on their own behalf?" I hope that they will, but it is also clear by their own words that they are not out to reform Canada, but to fulfill their hopes for their families within the status quo:

When I get my landed... I'm going to rent a little bachelor apartment and really fix it up nice. Then I want to save the rest of my money to pay for my grandchildren's high school education. (Noreen, p. 30)

I want to start living like a normal person with my family. (Molly, p.81)

This country has been so savage to these women that one can hardly expect them to be concerned about its welfare. On the other hand, after the all struggle, some of them express fear at bringing their children here:

Now the way things is I scared to make plans. Is like there is always disappointments following you... I don't know if I want my children to come up here...it's so many problems. (Irma, p. 97)

Canada was created by immigrants who have historically been better to it than it deserved, often over assimilating to their own peril, especially in times of crisis for example, the Jews and Japanese during World war II, who ironically found themselves on "opposite sides" of racist government policies.

This country were to gain these women as citizens, their energy and ability to manage their lives under extreme adversity would in itself be a major contribution of life skills to a sated nation in pursuit of gadgets and "good times."

One finishes *Silenced* in wonder at the tenacity and courage of these lonely exploited women. Makeda Silvera has presented them to us with passion and respect. Her articulated hope for the book is that "the lives and struggles of these women will provide other domestic workers with a sense of power and a sense of their own history," and that it "will serve. As a point of identity for all women who have been silenced." I too hope that this book will reach and give courage to domestic workers to organize and struggle for their rights. Since all women have experienced "silencing" in one form or another in our lives, I hope that the female general public, exploiters and exploited, will read this book, engage with it actively, and ask ourselves the courageous questions the book demands: "How am I implicated and what can I do?"

Greta Hofmann Nemiroff is a feminist writer, speaker, and educator and Director of the New School of Dawson College in Montreal.



Resources / Ressources

PUBLICATIONS

THE TORONTO IMMIGRANT SERVICES DIRECTORY, 1984. Published by the Cross-Cultural Communication Centre This directory lists 162 organizations that provide direct services to immigrants in the Metro Toronto area. \$8.00 plus 15% postage and handling from: CCCC, 1991 Dufferin St., Toronto, Ont., M6E 3P9.

WOMEN AND LEGAL ACTION: Precedents, Resources and Strategies for the Future. By Elizabeth Atcheson, Mary Eberts and Beth Symes with Jennifer Stoddart (200 pages). This book proposes a systematic approach in using the courts to strike down discriminatory legislation and establish precedents to consolidate positive changes in the law. Women and Legal Action surveys landmark Canadian legal cases, examines Canadian advocacy groups, and accesses the structures and mechanisms most suited to conducting legal prosecution in Canada under the Charter of Rights and Freedoms. \$4.95 plus 10% postage from: Canadian Council on Social Development, 55 Parkdale Ave., Ottawa, Ontario, K1Y 1E5.

TOO OLD YET TOO YOUNG: An Account of Women in Limbo (106 pages). The lack of specific information about the problems of unattached women aged 55 to 64, and possible solutions, sparked this study. The Council on Aging (Economics of Aging Committee) has assembled diverse facts from published material and other sources in an effort to portray the problem from a national perspective. The report is available in French or English from: The Council on Aging, 256 King Edward, Ottawa, Ontario, K1N 7M1.

PUSHING THE LIMITS, by Julie Anne LeGras. Unique Publishing Association, Edmonton, Alberta. This report on the organizing strategies of Alberta women's groups was funded by Women's Program of Secretary of State Canada. It's available in person from the Alberta Status of Women Action Committee, 4th Floor, 10765 - 98 St., Edmonton, Alberta (phone: 424-3073). By mail, write to A.S.W.A.C., P.O. Box 1573, Edmonton, Alberta, T5J 2N7 and send a 9x12 envelope, self-addressed, with sufficient postage affixed.

THE CATALOGUE OF THE LADY ABERDEEN LIBRARY ON THE HISTORY OF WOMEN. (237 pages) The Univ. of Waterloo has recently reprinted No.7 in its Bibliography Series. The catalogue contains entries for some 1400 items which form the "Lady Aberdeen Library" donated to the University Library by the National Council of Women of Canada in 1967 as a part of their Centennial project. This catalogue presents a unique source of material for those studying the women's perspective whether it is in a historical, literary, political or social context. Available for \$10.00 from: Jorn Jorgensen, Lib. Bus. Adm., Dana Porter Arts Library, Univ. of Waterloo, Waterloo, Ontario, N2L 3G1.

RESERVATION FOR ONE: Women's Guide to Safe Travel. Sponsored by Victoria Women's Sexual Assault Centre, Min. of the Sol. Gen. Of Cda. Funded by Canada Employment and Immigration (Suzanne Seto Reward Comm.). This excellent pamphlet is a "how-to" resource for safe travel. Available from: Victoria Women's Sexual Assault Centre, 1045 Linden Avenue, Victoria, B.C., V8V 4H3; 604-383-5545. Please enclose a stamped, self-addressed envelope; a donation would be appreciated with larger orders.

THE FUTURE OF WORK: A Contribution to the Public Debate on Canada's Future. \$3.50. Proceedings from an international seminar cosponsored by the Vanier Institute and St. George's House, Windsor Castle. Thirty-three participants from Great Britain, Belgium, West Germany, the Netherlands and Canada gathered to discuss European and Canadian perspectives on the future of work. Available from Write Publications, Vanier Institute of the Family, 151 Slater St., Suite 207, Ottawa, Ont., K1P 5H3; 613-232-7115.

NOT ENOUGH: The Meaning and Measurement of Poverty in Canada. This report is the work of the Canadian Council on Social Development's national task force on poverty. Copies can be ordered at a cost of \$8.75 prepaid from the CCSD, P.O. Box 3505, Stn. C, Ottawa, K1Y 4G1.

COURSES IN EDUCATIONAL TECHNOLOGY IN CANADIAN UNIVERSITIES. Published by the Association of Media and Technology in Education Canada. Editor: Garfield Fizzard, Faculty of Education, Memorial University of Newfoundland. This publication is free on request for AMTEC members; \$5.00, for non-members. Order from: Centre for Audio-Visual Production, Memorial University of Newfoundland, Arts-Education Building, St. John's, Nfld., A1B 3X8.

MEDIA

TRUTH AND BEAUTY: Canadian Female Journalists in English Language Television. Produced and directed by Hoda Elatawi and Shari Schwartz. (Carleton University Production, 1984; videotape 3/4", 30 minutes, color) This documentary deals with the problems faced by women working in television journalism. It features well-known television personalities who describe their career paths from the background of newsrooms to visible on-air positions. The film reveals the extent to which appearance, rather than experience and qualifications, can influence the success of women journalists. Contact: The Women's Bureau, Labour Canada, at (819) 997-1550.

PORNOGRAPHY: A Woman's Survey of the Issues. The Pornography Project Collective, Kingston, is producing a series of educational videotapes about pornography and the workings of the pornography industry in Canada. Material for the tapes is being edited from the videotaped proceedings of the Conference on Pornography held in Kingston earlier this year (audio-visual presentations and discussions led by anti pornography advocates from across Canada). Each video package will include three videotapes, related discussion papers, and a complete annotated bibliography covering Canadian and International resources. This educational series will be available for distribution in Jan.

1985, on an ability-to-pay basis. Contact: Pornography Project Collective, c/o Queen's Women's Centre, 51 Queen's Cres., Kingston, Ont. K7L3N6

DREAM OF A FREE COUNTRY: A MESSAGE FROM NICARAGUAN WOMEN.

Produced by the National Film Board's Studio D (the Women's Studio). This one-hour documentary was filmed in Nicaragua after the overthrow of Somoza in 1979. The film offers testimony to the courage of Nicaraguan women and invites reflection on their continuing struggle for political and personal freedom. The film may be borrowed free of charge (16mm) or purchased for \$175.00 (video)/\$820.00 (16mm). Contact: NFB of Canada, P.O. Box 6100, Stn. A, Montreal, Quebec, H3C 3H5.

WOMEN IN FOCUS. (40 pages) The 1984 edition of this catalogue lists approximately 100 videotapes and films distributed by Women in Focus, both nationally and internationally. Most of the productions were made by Canadian artists, although the collection of international and feminist productions is steadily growing. The productions are available for rental and purchase from Vancouver Women in Focus Society, Arts and Media Centre, Suite 204 - 456 West Broadway, Vancouver, B.C., V5Y 1R3; (604) 872-2250. A contribution of \$3.00 per catalogue would be appreciated, if possible.



Upcoming and Current Événements

CELEBRATIONS

CANADIAN ASSOCIATION FOR ADULT EDUCATION is celebrating its 50th anniversary in 1985. The Association exists to promote life long learning and to help our country become a true learning society. The theme they have chosen is, "Learning Turns Your Life On." Events are scheduled across Canada from February through October. Contact CAAE, 29 Prince Arthur Avenue, Toronto, Ontario, M5R 1B2 for information (416-964-0559).

MCGILL UNIVERSITY continues the celebration of its Centennial. For souvenir items visit or write the McGill Bookstore; the Royal Cdn. Mint has struck the Women's Centennial Medal (one troy ounce) which is available for \$50.00 (plus tax). A diverse program of events continues through May '85. Contact: The Women's Centennial Comm. Office, Rm. 10, 3450 McTavish St., Montreal, Quebec, H3A 1X9 (514-392-8048).

TORONTO BUSINESS AND PROFESSIONAL WOMEN'S CLUB is celebrating its 75th anniversary in 1985. Festivities begin with a dinner on Sat., Jan. 19 at the Royal York Hotel. For details of their events, contact: Miss Isabelle Hopwood, 47 Thorncliffe Park Dr., Apt. 1615, Toronto, Ontario, M4H 1J5.

CONFERENCES

EDINBURGH, APRIL 9-12, 1985 BRITISH ASSOCIATION FOR CANADIAN STUDIES,

Tenth Anniversary Conference. Three major themes will be considered at this conference: Ten Years of Canadian Studies in Britain; Canada Since 1885: unity and disunity; and The Scots and the Irish in Canada. For further info contact: Centre of Canadian Studies, 21 George Square, Edinburgh, EH8 9LD, Scotland.

NATIONAL COALITION OF CANADIAN WOMEN'S GROUPS: International Peace Conference. Regional Conference is planned across Canada in the spring of '85. To contact your regional coordinator, write to the Coalition at Rm. 9-10, Seton Annex, 166 Bedford Hwy, Halifax, Nova Scotia, B3M 2J6.

UNIVERSITY OF SASKATCHEWAN, SASKATOON FEB. 27 - MAR. 1, 1985 TIME AS A

HUMAN RESOURCE, An International Interdisciplinary Conference. Topics include: The Concept Time, The Time of One's Life, and Time Use and Societal Values. Registration Fee: \$100.00. Contact: Prof. D. Clark, College of Law, Univ. of Sask., Sask. S7N 0W0.

GUILD INN, SCARBOROUGH, ONTARIO JANUARY 4-6, 1985 WORKING WOMEN'S

EQUALITY RESIDENTIAL WORKSHOP. Convened by Organized Working Women. Develop strategies for Equal Pay for Equal Value. \$160.00 for OWW members /\$175.00 for non-members. Contact: OWW, Suite 426,366 Adelaide St.E., Toronto, Ont., M5A 3X9 (364-2161).

QUEEN ELIZABETH HOTEL, MONTREAL MARCH 20, 21, 22, 1985 NATIONAL

CANADIAN ACLD CONFERENCE The Quebec Assoc. for Children and Adults with Learning Disabilities hosts the '85 Congress. Contact: GEMS, P.O.Box 997, Snowden, Montreal, Quebec, H3X 3Y1.

MONTREAL, APRIL 24-27, 1985 - IYY INT'L FED. FOR PARENT ED. & SOCIETY DE

RECHERCHE EN ORIENTATION HUMAINE The subject is, "Contested Parents, Rejected Youth." Contact: 2120, rue Sherbrooke Est, Bur.21z, Montreal, H2K1C3.



Skills Bank Banque de ressources

INDIVIDUAL PROFILES

by Sema Aksoy

LENORE ROGERS, as President (June 1981-June 1983) and Past-President of CLOW, represented the organization at national and international forums on adult education. During her presidency, she participated at an International Exchange Program at the National Women's Education Centre in Japan, from which she came back with valuable insights and interesting impressions (WEDF, March 1983: 9-13). Lenore representation of Canadian women in Japan was one of the highlights of her term as President.

Presently, Lenore is employed as the Coordinator of Business and Industry Programs at Regina Plains Community College in Regina. In this capacity, she is responsible for liaising with the business community to develop appropriate training programs, and for the supervision of a CEIC funded project to develop a Bridging Program for women.

Lenore Rogers is a skillful advocate of women's issues. She best practiced these skills as one of the eight members of a National Advisory Panel on Skills Development Leave. This panel recently recommended a number of policy initiatives on paid educational leave. The report, Learning for Life: Over-coming the Separation of Work and Learning, was submitted to the former Employment and Immigration Minister, John Roberts.

Lenore, who is a single parent with two daughters, received her B.A. in 1977 from the University of Saskatchewan, after having spent fifteen years in the home and workforce. Since '77, she has led a productive worklife with the Saskatchewan Labour Women's Division, Canadian Mental Health Assn. and Regina Plains Community College. She has also published a number of articles and a manual. presented workshops, and served on a National Advisory Board.

Lenore's written work includes contributions to History, Saskatoon's Women's Calendar, and a newsletter published by the Saskatoon Assn. of Life-long Learning. She is also coauthor of Feminist Organizational al Manual for the Secretary of State. In August 1984, Lenore Rogers, presented three workshops at the August Conference, "Educating for Change: Women in the Next Decade," cosponsored by CLOW and the Dept. of Adult Education, OISE.

If you wish to have further information
about Lenore Rogers,
please write to

Skills Bank Coordinator,
CCLOW, 47 Main Street, Toronto,
Ontario, M4E 2V6.

*This will be my last profile, since I am leaving CCLOW to complete my Ph.D. dissertation.
It was great profiling Skills Bank members for you.*